

THE KOREA MISSION FIELD



VOL. XXIII.

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SPECIAL ARTICLES:

The Late Rev. Charles D. Morris

W. A. Noble, Ph.D.

The Social-Evangelistic Center, Seoul

Miss Ellasue Wagner

The Missionary and His Message

L. T. Newland

Life History of Rev. H. G. Underwood, D. D.

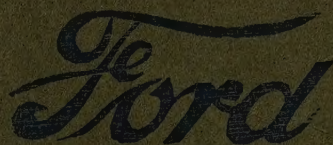
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Daily Vacation Bible Schools in 1926

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MARCH, 1927

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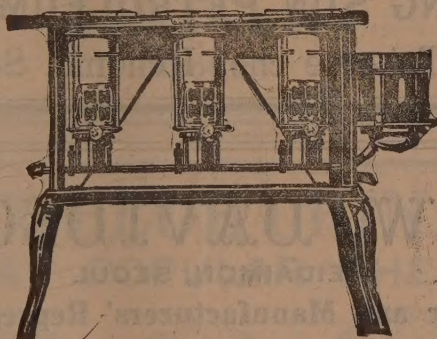
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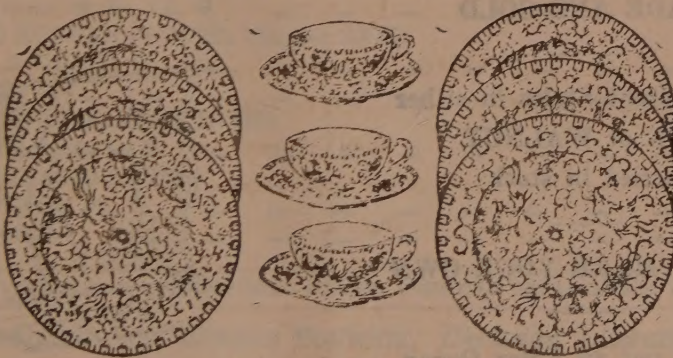
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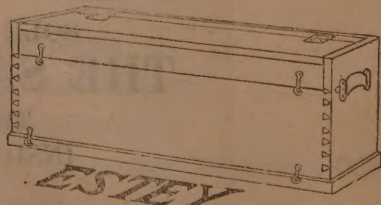
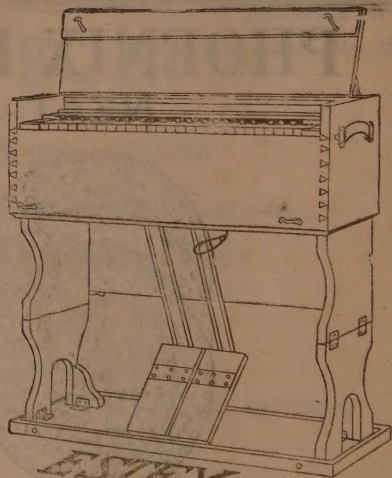
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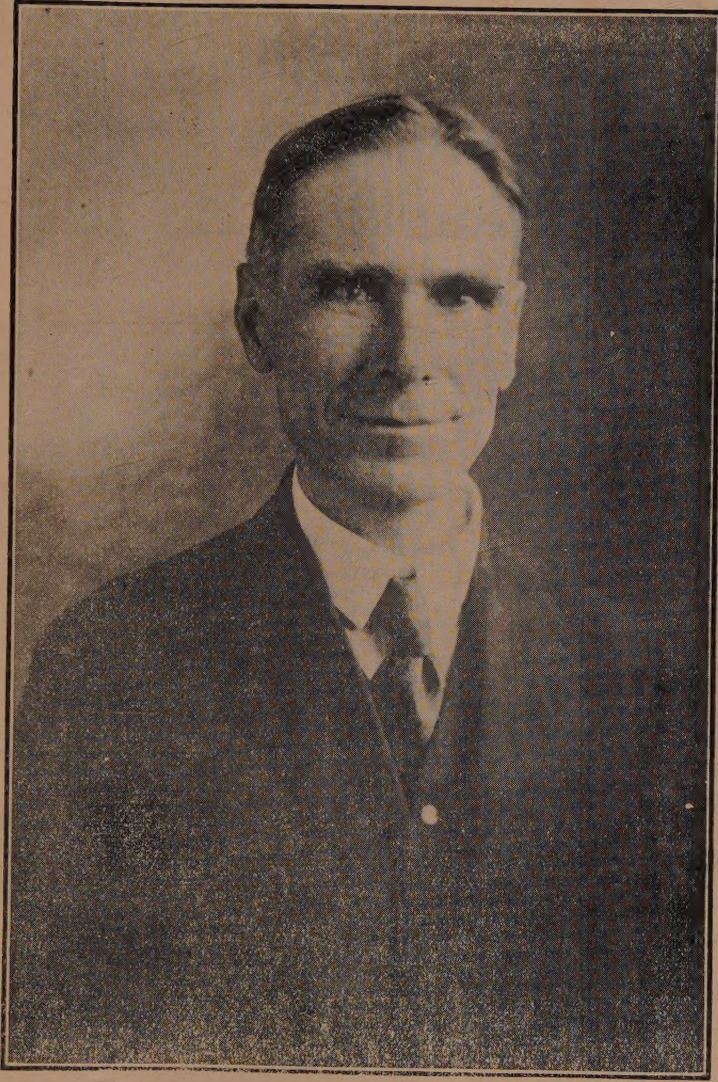
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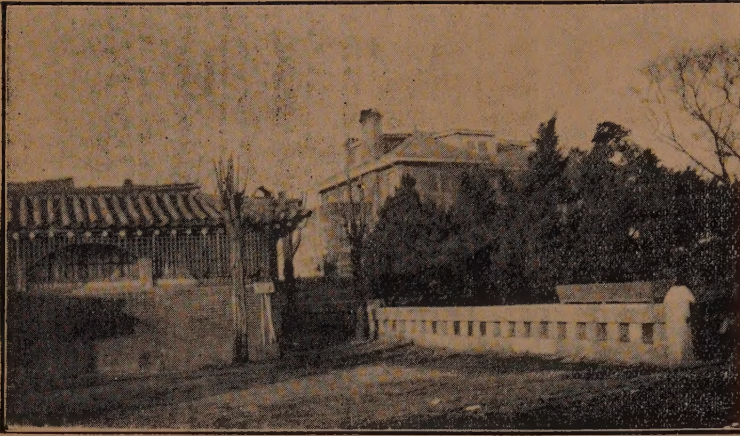
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in the
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A Group
of Workers
at the
Center

SCENES AT THE SEOUL SOCIAL EVANGELISTIC CENTER, SEOUL
Showing some of the old Soonwha Palace buildings

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIII

MARCH, 1927

No. 3

The Late Rev. Charles David Morris

By W. A. NOBLE, PH. D.

(Evangelistic, Methodist Episcopal Mission, Seoul)

IN THE YEAR 1685 A. D. Louis XIV revived the persecution of the Huguenots, and so severe were the measures inaugurated that it was feared the terrible scenes of St. Bartholemew's Day, a century earlier, would be repeated. In consequence of this, more than 400,000 Huguenots of the best blood in France emigrated to all parts of the world. Many of these people, seeking peace and religious freedom, took refuge in Ireland and among them was the ancestor of Charles David Morris.

Many of the traits of character most admired by his friends; tolerance, love of freedom, intense devotion and faithfulness to duty, were fairly inherited from that sturdy ancestry. The admixture of the Irish nature gave to Charles David Morris his charm of personality, his irresistible sense of wit and humour.

He was born in Ballyhupahun, Queen's County, Ireland, May 10th, 1869. At nineteen years of age he crossed the seas to make his home in America, where he was educated. He finished his university life in Drew Theological Seminary in 1900. Here he sat under the teaching of the great Assyriologist and Babylonian Scholar, Dr. Robert W. Rogers. The pupil's adoration for this great man and the teacher's deep interest in his pupil ripened into a life-long friendship. There could be nothing more delightful than to listen to

Charles Morris portray the character of his friend. He would always close such recital with a charming reference to the warmth of their friendship. Four days before his death, he talked with a friend who sat at his bedside for nearly an hour of this man whose scholarship, worldwide achievements and personal friendship had been so true a guide to him. His mind also turned to his many friends in Korea, referring to them one by one. At the close he said, "The world has brought me many blessings, but the best of all has been the many personal friendships."

He was ordained to the ministry by Bishop John H. Vincent, September 8th, 1900, and was immediately appointed as missionary to Korea under the Board of Foreign Missions of the Methodist Episcopal Church.

Whenever he referred to the scene of his ordination it was in a spirit of reverence. He held the Church and the ecclesiastical system in profound respect, but he always found it difficult to honor an ecclesiastic or State official simply because of his high office, but he was swift to honor men for their manhood, and for rare achievements. He was democratic to the core and delighted in men for the good he found in them, loving his friends with a warmth rare among men.

Charles Morris served the Korean people over twenty-six years, sharing their life, their

problems, their disappointments and their hopes with an ardor that justifies the statement of a business man: "Charles Morris was an ideal missionary." He labored as a pastor for five years and the rest of his missionary life as District Superintendent in Yeng Byen, Pyeng Yang, Haiju, Yichun, Wonju and Kangnung. At his death, January 18th, scores of letters and telegrams were received, telling of the sincere sorrow of their senders.

Charles Morris and Miss Louise Ogilvy were married on September 10th, 1903. His life found its best expression in a home of beauty and peace. Their elder daughter, Charlotte, is about to graduate from Mt. Holyoke College and the younger, Muriel, is with her mother in Wonju. They are bravely and patiently striving to knit up the raveled threads of a broken home life.

Perhaps Charles Morris's greatest contribution to Korea was his revelation of personal goodness. He was always wise, thoughtful of others, practical and patient, but above all, good, which in the language of the Scriptures is a synonym for wisdom "Better than rubies ;

and all the things that may be desired are not to be compared unto it."

The last few days of his life were a song of victory. Among many expressions of assurance he said, "As I pass down to the end of the road I find all is well. It is worth going through all this for the sake of that assurance. The door is wide open, and at the last it is glorious."

A friend standing at his bedside when the last hour came, turned and walked away, saying "Charles has passed out in a cloud of glory" then adding, "Just as he lived."

"He is not dead, he lives,

He is not silent, he surely speaks and will speak.

His work has not been done, it has just begun.

We are not mourners. We rejoice with him in his victory."

"So rare is the fragrance that follows

The track of his wonderful life,

So thrilling the passionate numbers

Of victory mingled with strife ;

So golden the skies of the evening

When day in its glory went down,

That, weeping for friend and for brother,

We shout for the hero that's crowned."

A Good Man Never Dies

LION K. JUNG

(Chief of X-Ray Department, Severance Union Medical College)

IT WAS AN UNUSUAL winter morning—raining so hard that it reminded me of the Oregon weather—when I entered the office building of the Severance Hospital, not long ago. Just outside of my office door I met a doctor of whom I asked about the patient in Room No. 6. He replied: "When I saw him this morning he whispered to me, "Doctor, we have been friends for a long time. Thirty years ago I met you in New York when you were there on your first furlough from Korea, and that year I left the States and ever since I have been in this field. Now I think I am ready to leave this world, but I have no regret—I am perfectly happy—and I know there is a place waiting for me." "Isn't that a wonderful spirit" the doctor went on, "Yes

he is a wonderful man—we all love him and all the Koreans who know him do, too."

Within an hour I went to see the patient in Room No. 6. As I entered the room, the first thing that attracted my attention, and inspired me most, was the same smile which I saw on his gaunt face the day before when he was brought into my office for an X-Ray examination. I can never forget that smile as long as I live.

**It was a Smile of Loving-kindness,
Sympathy and Satisfaction.**

His life was sinking, he knew he could not last very long. Right after the X-Ray examination, he went through an abdominal operation and they found inoperable carcinoma in

both his liver and stomach. The surgeon solemnly predicted that he could not live more than a few days. When I stood by his bed I noticed that his mental condition was exceptionally clear and sympathetic. His cool, clammy hands held in mine, he whispered, concerning my wife, "How's Alice? I was awfully sorry to hear her baby died."

Suddenly I wondered at what he was saying, for I could not understand how a man could be that way. He was perfectly happy and said he had no regret over his own death, but he showed great sympathy and sorrow over another's misfortune. At last when I told him goodbye, he whispered again, "Please give my love to Alice—we all love her so much." The Alice, whom he and his fellow missionaries love so much, is an unique example of the missionary "product." Since her childhood, Alice was raised and educated in the Mission schools, and she is now teaching in her Alma Mater.

Now I can clearly understand why the Missionary was so happy and had no regret on his dying bed. The aim of his thirty years labour was accomplished. There are many others like Alice in Korea to whom he brought new life in teaching them the great message of the Gospel. Far away from home and friends, he spent thirty long years, the best part of his life, in a foreign land where the language and modes of life, the customs and everything are

so different. Year after year he worked from station to station, and traveled from village to village overcoming unbearable difficulties and hardships. Sometimes he stopped over night in a filthy inn by the roadside with nothing but a hard clay floor to sleep on, and highly seasoned native food to eat. But everything was tolerable to him. Every day he journeyed tirelessly from morn till night and told of the quaint people in the remote villages the wonderful message of Jesus Christ. But now they can hear him no more, for he has left this world.

A few days later an old man walked into my office and inquired for Morris Seunkyosa (missionary). When I told him of Mr. Morris's death, he said surprisedly, "Why—how can he die?" And when I asked what he meant, he replied, "Morris Seunkyosa told me a good man never dies." Then he related that once he was an inn-keeper by a roadside in the far north. And he confessed that he was a bad man, sold bad liquor to travelers and stole money from them who were staying at his inn. But once Morris Seunkyosa came to his inn to stop over night and told the inn-keeper the wonderful story of the Bible. Ever since the old man changed his life and became a good Christian. Then the old man concluded with tears in his eyes, "At least Morris Seunkyosa will never die in my heart."

"The Center"

The Social-Evangelistic Center, Seoul

ELLASUE WAGNER, Superintendent

IN THE CENTER of the city of Seoul, not a stone's throw distant from Chong No Bell Tower, stands one of the historic landmarks of Korea, this is the place generally known as "The Center," the Social-Evangelistic Center, a Christian Institution for women and children, carried on in the old palace buildings which were erected 420 years ago. Events of importance and interest have transpired here; persons whose names are well known to

students of Korean history walked these halls; the rambling old buildings, with their long corridors and closed courtyards have witnessed many strange sights during these centuries. Just think of what these walls might tell if they were to speak of all that they have seen! What stories of brave knights and ladies fair! How many tales of *tokgabi* (spooks) and *qui-sin* (spirits) and ghostly visitors have been whispered here of these folk of long ago!

A queer octagonal stone, bearing signs of carving nearly obliterated, stands in the garden. This stone, placed here by order of King Ye Sung Kei when the city of Seoul was laid out as the new capital of the Yi Dynasty, somewhere near 1395, was set to mark the exact geographic center of the walled city.

The first of these palace buildings were erected at state expense by King Joong Jong, who began his reign in 1504, and who built and beautified this place for Prince Koo, his son-in-law.

We are told that about a hundred years after this King In Jo, while Crown Prince, was playing about in the garden here and fell into the lotus pond, to the great consternation and distress of the court attendants. After this fright and nearly fatal accident to the child, who afterward became one of Korea's greatest kings, the lotus pond was fenced off by a stone wall, and remained so until recent years.

About thirty years ago the King gave this place to the Princess Soon Wha, a favorite wife, and from that time it was known as "The Soon Wha Palace." The inner private quarters occupied by the Princess were known as the "Tai Wha Chun," and it was from this name that the present Korean name, "Tai Wha Kwan," was derived. This one building was still in a good state of preservation when bought for mission property. In speaking of these buildings as a "palace" one must bear in mind the Oriental architecture of one story and high ceiling, comparatively small if considered one by one, yet joined by long halls and corridors, connected by a seemingly never ending series of court-yards, but with no seeming or visible plan. Thus the old "Palace" rambled and sprawled about over several acres of land, and was for these centuries the homestead of scores of families. According to the old patriarchal, or feudal system, all retainers and persons connected with the princely owner, including an army of servants, made their home here.

In 1907, the day after the Protectorate Treaty with Japan was signed, the house then

owned by Yi Wha Young, outside Great West Gate, was mobbed and burned. At that time this place, the "Soon Wha Palace," was given to Yi by those in authority, and he lived here for some years. Later the owner rented the property as a Restaurant and Tea House, and in that gay period of its history the beautiful gardens and lovely old buildings were quite an asset, though the many additions then made of porches, pavilions and such-like with tin roofs and all in glaring foreign style, greatly marred the quiet beauty and ancient dignity of the tile-roofed houses. All who know aught about the customs of such places will realize that, while to many it was merely an innocent eating place, yet at the same time there was much of the all-night revelry, with attendant dancing girls, carried on in this place during the years of its degradation. Probably there was no place in all the land where more vice flourished to the debasing of Korea's womanhood. How fitting that the lovely old place, reminder of Korea's past pride and glory, should be reestablished and take her stand for all that elevates and ennobles womanhood!

It was in 1919 that the place achieved the distinction which links it forever to Korean hearts.

King In Jo's lotus pond was still in evidence when the property was bought by the Southern Methodist Mission in 1920, and a very picturesque spot it made in the midst of the old garden surrounded by the high, vine-covered walls. Being practical people, whose dislike of malarial mosquitoes was even greater than their admiration for the lovely lotus flowers and gold fish, one of the first things that our workers did was to fill up the pond. Unromantic Westerners!

The Woman's Social-Evangelistic Center is now the property of the three co-operating missions of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Presbyterian Church in the U. S. A., which are uniting in this Institution, working for women and children in various phases of

"THE CENTER"

evangelistic work along lines of Child Public Welfare, Special Service and Education.

The plan for the future development of the "Center" includes: administration building, with class rooms, club rooms, domestic science kitchen, auditorium; a gymnasium; and playground. Only one unit of the proposed plant has been built, the missionary home, the main part of the class, club and clinic work being still carried on in the old Korean buildings.

When the new administration building is erected these old ones will be used for dormitory and hostel, while the historic "Independence Hall," now used as a Kindergarten, will be kept as a sort of social hall.

Child Public Welfare

The work of this department was organized by Miss Elma Rosenberger, R. N., who is now on furlough, and during her absence is being directed by Mrs. John F. Genso, assisted by Mrs. Ludlow, Mrs. Hobbs and Mrs. Hitch. The two Korean nurses are on duty every afternoon to weigh, measure and record the progress of the "better babies." Dr. Kil, of East Gate Hospital for Women and Children, is with us two afternoons a week, to give advice and counsel to the clinic mothers and to treat such as may be sick. The nurses, with Mrs. Susannah Kim, the Bible-woman, also visit in the homes in an effort to keep in touch with the families, and to carry the Gospel message to them.

Great interest and enthusiasm centers about the annual baby shows; at that time it is necessary to put up a big tent to accommodate the crowds, giving a splendid opportunity for numerous demonstrations, lectures and presentations of matters concerning public health.

We have a small bath room where on two afternoons each week the mothers have the privilege of bathing their babies, and on one afternoon street children are given free baths. The mothers of the 220 "better babies" are realizing more and more the many things that they can do along the lines of proper feeding and care in keeping their children well.

One morning each week is given to Public Health Extension work in five day-schools in the city. One nurse gives health talks in the grades, while a small clinic is set up in the office for treating small ailments.

Social Service

Miss Blanche Bair, who has been directing the work of the Social Service Department, has organized five groups of women. The purpose of these clubs is to reach women who are not being touched by other Christian activities.

The Mothers' Club consists of two different groups of women, one being the mothers of children attending our Kindergarten, and the other group being the mothers of babies that are cared for at the clinic. In this club we are offering a course of ten lectures, four on health, three on discipline and three on cultural subjects. These lectures will have as their outstanding aim the improvement of the home and of living conditions, and at the same time will be permeated with the spirit of Christian teachings.

Our Women's Club is composed of wives of business men, teachers, lawyers, bankers and such. For this group we have a cooking class which meets weekly, of women who are interested in foreign food and its preparation, food values and the proper diet for the sick and for children.

The Mang Wul Club, known in English as "The Full Moon Club," meets each month at the time of the full moon, and has for its members twenty professional women, most of them being teachers in the higher educational institutions.

The Students' Club is composed of students from the Higher Common Schools (private and government schools) rather than those attending mission institutions that are already well provided with social and Christian activities. Mrs. J. D. VanBuskirk has kindly consented to take charge of these last two groups while Miss Bair is on furlough, and for this we are very grateful.

While we have a good Kindergarten at the Center, with an enrollment of forty-three children, we also have opened up Extension work for street children, where in addition to play-ground work these little ones are learning how to read, to sing Christian songs and to understand spiritual truth. There are from fifty to seventy children in the group at Kwang Heui Moon, just inside Little East Gate, another group at Mr. Sota's orphanage, and another bunch of fifty which meets here on the playground at the Center. Mrs. B. W. Billings has consented to help in this very delightful branch of the work. It would be impossible to carry on this phase of service systematically were it not for the help of students from the Union Bible Training School, who come to us for their practical work, two students going to each of these places three afternoons a week, and giving most faithful service in thus brightening the dark lives of these pitiful little street urchins.

Educational

In the Educational Department there was formerly a course of study in the regular common, or primary school, for such large girls and older women as, being over the age limit, could not be received into regulation primary schools. Last year our Board of Managers decided to change it to a Home Makers' course of study in three years, where the emphasis is placed, not on preparation for high school work, but on domestic arts and such literary work as will fit the students to become real home makers.

The Christian Workers' Training Course has the usual line of study adopted for the "lower" Bible Schools, or Institutes, plus the literary work of the Home Makers' course. There are now one hundred and thirty young women enrolled in these two courses of study.

Evangelistic

The Evangelistic Work unites and permeates the work of the entire institution. Special efforts are made to visit each home and to point all found there to the Saviour. Opportunity is given for special training in personal work at the Mission Hall nearby, where meetings are held every night in the year; the students of the Christian Workers' course are in nightly attendance at the Hall, according to appointments and they have had a share in the joy of the many hundreds who have found Jesus and have accepted Him as their Lord. Miss Edwards, in overseeing the work of Personal Evangelism, finds special pleasure in the direct work with the students, and in visitation, and counts that day lost where in she does not find opportunity to point some soul to the Master.

There are 50 hours of regular Bible study each week in all the different courses, under the direction of Miss Kinsler in the Department of Religious Education; valued assistance is given in this by pastors, missionaries and teachers from other institutions.

We are in great and immediate need of the promised administration building to house the growing activities of "The Center." The dilapidated old buildings now in use, though very picturesque and of great historic interest, are unsuited to the work, and in the cold winter weather are most uncomfortable. However, in spite of limitations, considerably more than a thousand homes are being touched from the Center, and the opportunity for real service is boundless. More and more the changing conditions in Korea call for new adventures in Christian service; daily we realize how little we have done to help in problems of everyday living, but it is our sincere desire to be found ready to meet the dawn of the new day.

Word List—Korean Vocabulary Test

- | | |
|----------------------------------|--|
| 1. abacus | 51. moor, wilderness |
| 2. action | 52. mysterious |
| 3. allegory | 53. ninety |
| 4. to appropriate (funds) | 54. occur, arise |
| 5. authoritative | 55. orderly |
| 6. befriend, assist | 56. owl |
| 7. bondman-farm-slave | 57. participle |
| 8. bushel | 58. peerless, matchless |
| 9. cat | 59. petrol, gasoline |
| 10. chief, first | 60. pitiable |
| 11. closet, (also garret) | 61. poise, weight |
| 12. communism | 62. potion, dose, one mouthful |
| 13. confused | 63. present century |
| 14. contravention | 64. procurator, substitute |
| 15. counter, against | 65. Protestant |
| 16. cross, question | 66. pushing |
| 17. damp | 67. quondam, former |
| 18. defame, slander | 68. raw, fresh |
| 19. de-rail | 69. redress, give aid |
| 20. din | 70. reliable |
| 21. disparity | 71. rescue, save |
| 22. dome | 72. review, look back |
| 23. dropsy | 73. rosin |
| 24. efface | 74. Sahara |
| 25. employment | 75. scarecrow |
| 26. enunciate, declare | 76. secret (<i>mistake in printing</i>) stupid, dull |
| 27. eventful | 77. serf, farm slave |
| 28. expose, show forth | 78. share, broker, stockbroker |
| 29. farmhouse | 79. shun, avoid, escape |
| 30. fire-arms | 80. sketch-book |
| 31. foot-pace, slow work | 81. smokeless-coal |
| 32. friable, weak | 82. soothe, coax |
| 33. Gehenna, hell | 83. spiritual |
| 34. goitre | 84. stammer |
| 35. gymnasium, athletic field | 85. steward, caretaker |
| 36. hearth, stove | 86. stretch, widen |
| 37. horizon | 87. subserve, help |
| 38. illiterate | 88. supervisor |
| 39. incantation | 89. swim |
| 40. infidel, unbeliever | 90. tamp, press down |
| 41. intellectual, wise | 91. tendon |
| 42. irrupt, to enter or burst in | 92. threaten, aim |
| 43. keeping, care | 93. together |
| 44. lather, foam, etc. | 94. transact |
| 45. level | 95. triplicate |
| 46. live, living | 96. twin |
| 47. ludicrous, funny | 97. unfit |
| 48. manner, behaviour | 98. unusual |
| 49. mediate | 99. vaunt |
| 50. to mine | 100. vindication (written) |

The scored replies are being returned and will probably be in your hands before this article is printed. Where you find that I have made mistakes I hereby tender apologies and congratulations. For the benefit of those who fear that some one may know their scores I would say that the papers have been seen by no one but myself and a Korean assistant and that I could not if I would, and would not if I could, remember your individual score.

To those who have cooperated in the attempt to determine where most of us stand in this particular phase of the language I wish to express thanks. I hope that with this much of explanation that others may also be willing

to co-operate in future tests. I should like to try next a test of recall-vocabulary, printing the English words only and asking for the Korean. The scores would doubtless be much lower but the correlation between the two would probably be high. Properly speaking, tests of oral and silent reading, comprehension and writing tests should also be made if we wish to have definite knowledge as to the standards which actually maintain. The difficulties of preparing, and especially of administering such tests, are greater than with the vocabulary test. I feel however that they would have distinct value and hope for assistance and cooperation in such work.

Analysis of Correct Answers

Word No. in Test	Correct Answers	Word No. in Test	Correct Answers	Word No. in Test	Correct Answers	Word No. in Test	Correct Answers
71	108	35	80	27	42	42	18
5	106	40	79	90	42	43	17
6	106	79	78	24	41	7	15
93	106	96	77	29	41	30	15
98	100	99	77	86	41	31	14
60	99	53	76	44	40	77	13
32	98	83	75	12	38	50	12
38	98	11	73	16	38	84	12
41	98	15	71	65	36	100	12
54	98	8	66	81	36	72	9
46	96	55	65	59	35	37	8
33	96	20	62	94	34	49	8
21	95	64	62	45	33	23	7
48	95	47	58	4	31	85	7
51	94	66	56	95	28	2	6
70	90	68	56	75	27	78	6
9	89	18	55	82	27	13	5
97	88	28	51	14	26	19	5
36	87	74	50	61	25	34	5
87	87	10	49	17	23	39	5
88	87	58	47	73	22	75	4
89	86	91	46	26	20	92	4
67	82	3	45	57	20	22	3
69	82	1	43	62	20	25	3
52	81	63	43	56	19	80	3

parent that no more papers could be expected a surface of distribution was plotted and the results tabulated. For the general distribution no replies from missionaries less than six months on the field were included except two or three second-generation missionaries who were counted in the six months to two years group. The total number included in the final distribution was 117 and the median score was found to be 46.47. (The median is the mid-point and in this case is the 59th score counting in from either end). For the whole group the distribution is as follows:—

Korean Vocabulary Test
Distribution of score

Score	Frequency No. of papers in that group
0 - 5	3
5 - 10	1
11 - 15	3
16 - 20	6
21 - 25	8
26 - 30	6
31 - 35	9
36 - 40	8
41 - 45	13
46 - 50	16
51 - 55	12
56 - 60	13
61 - 65	8
66 - 70	6
71 - 75	1
76 - 80	3
81 - 85	0
86 - 90	0
91 - 95	1
96 - 100	0
Median	46.47
Average	43.98

For the comfort of those who replied, and for the credit of the missionary body as a whole, it should be stated that 70-80 is a very high score on an English vocabulary test of this type and the writer feels that a median of 46 is gratifyingly high. Truth compels him to say, however, that he is convinced that a larger number of replies would have pulled this down a good deal. It seemed clear from

an inspection of the papers received that in general they represented not at all a random or even average sampling but a distinctly select group. This was especially true of the men where, with only a few exceptions, the replies were from those well known to be in the upper third of the whole body as regards language accomplishments. The writer's opinion, which is of course only an opinion, is that an approximately full test of the missionary force would yield a median not much over 35.

The test papers contained spaces for name, mission, station, sex and years on the field. It was urged that even where the name was not given these other details be supplied. That this request was not always complied with made analysis into special groupings difficult.

Here also the smallness of the groups makes the results inconclusive. They are, however, interesting and are given here merely for such interest and value as they may have and not at all as conclusions or ratings of the groups concerned.

Median Scores of Special Groups
in Korean Vocabulary Test

Group	No. of Cases	Median
Men	51	54
Women	76	37
Single Women	48	42
Married Women	28	33
3 mos.—2 yrs Service	16	15
2 yrs—5 yrs	16	46
5 yrs—10 yrs	32	46
10 yrs—15 yrs	19	49
15 yrs—20 yrs	26	52
20 yrs—25 yrs	10	53
25 yrs—30 yrs	7	56

The English words from which the Korean list was made are printed herewith in reply to many frantic questions as what the right meanings are. A list, giving the test number of each word with the number of correct answers to that word, is also given as showing what are the best and least known words in the list. Thus No. 71 "rescue" or "save" was known to 108 out of a total of 127 replies while No. 80 "sketch-book" was known by only 3 of the whole group.

was asked to resume the directorship of the Language School. In connection with this work it seemed advisable to attempt to determine roughly the size of the average missionary's reading vocabulary in the native script. A list of one hundred words was therefore prepared on the principle described above and the test given, first to the students in the Language School, and later mailed to missionaries throughout the country. Altogether about 500 copies of the test were circulated. They were accompanied by a brief letter of explanation and those to whom the tests were sent were urged to send in answers even if they did not wish to sign their names to their efforts. The tests apparently created considerable excitement and some indignation at what some seemed to consider as an "impudent" attempt to pry into their knowledge of Korean. Others looked on the list as the arbitrary choice of a single individual and as not worth troubling to answer. Still others thought of a "passing grade of 70" and, unable to reach this mark were unwilling to "fail." For these and other reasons a rather disappointingly small number of replies were received. The results of the test for the individuals are probably fairly valid but as there is no way of being sure that the replies sent in constitute a "fair sampling of the missionary body" any conclusions as to the general vocabulary of the missionary body as a whole are very far from valid, except as strong probabilities.

Before proceeding to deal with the results a further word of explanation is needed. First, a test of written vocabulary is not a test of spoken vocabulary as many have rather indignantly pointed out. However, they bear a close relationship to each other and to total available vocabulary. Probably you do know a lot more words when you hear them than when you see them but so also does Mr. X who made a better score than you did. Therefore while a test of spoken vocabulary would doubtless raise your score it is at least probable that it would not greatly change your rank in the list. Furthermore the present

type of test asks you merely to recognize words and does not require recall of words. Experience shows that the test of written words recognized may be expected to take a place between the score in spoken words recognized and written words recalled thus making it not a bad standard. Of course there are exceptions where for certain special reasons an individual has greatly developed either the spoken or written side to the loss of the other and in such cases rank as well as absolute score would be affected.

Second, it is also true that the Korean vernacular script does not lend itself to "word-unity" and consequently that "word-recognition" is not easy. This again, however, is a factor influencing all replies in an equal or almost equal degree.

Third, it is still further true that the present test had a number of faults. A. It was prepared from an English-Korean dictionary and therefore a number of words which were really foreigners rather poorly dressed in Korean found their way into the group. B. In the haste of preparation certain faults of spelling, at least one definite misprint, etc. also found a place in the test as sent out.

Fourth, despite these faults it was interesting to note that it proved to be a sufficiently random sampling by the fact that the scores on the two columns of 50 words each were almost always surprisingly close. If an individual scored 20 on the first column it came to be a moral certainty that his total score would not exceed forty by more than one or two points.

The papers were scored as received. Due to the frequently ambiguous character of the Korean vernacular script any meaning which could be legitimately ascribed to the Korean was accepted. This seemed the only fair way to proceed and yet it at once brought in a factor of variability, in that the standard had to be the judgment of the person scoring as to the legitimacy of a given meaning. It is also probable that despite the fact that each paper was scored twice and some three times mistakes will have been made. When it was ap-

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A Korean Vocabulary Text

H. H. UNDERWOOD, Ph. D.

A SMALL BOY WAS ONCE sent to buy a box of matches. After an absence of such duration as to be inexplicable, even on the basis of the small boy's known proclivities, he at last returned. Smudged of face and burned of fingers, he announced triumphantly "I tried every one, and they all lit, so I knew they were all right."

We have learned that it is not necessary to scratch every match or to test every grain of rice. A test of what is known statistically as a "fair sampling" gives us very close to absolutely accurate knowledge of the whole. Such tests are used commercially every day and their accuracy is trusted to the tune of staggering sums of money. If the test be so arranged as to include an undue number from a single part of the whole it is more likely to be inaccurate. Thus a test of every tenth apple in the top half of the barrel might show unduly good quality due to arrangement and would probably not be as near a fair sampling as every 25th apple throughout the barrel.

In recent attempts to test and measure scientifically various abilities and accomplishments it has been natural that the size of the individual's vocabulary has been a matter of keen interest. Here also it appeared unnecessary to spend months working painfully through the dictionary with each individual tested. On the other hand no personal selection could be considered a fair sampling since each authority's choice of words would be colored by his own interests, experience and personal judg-

ment as to usage, etc. The selection must be at random and must include the whole range of which a percentage is to be determined. The procedure is simple and for practical purposes perfectly accurate in its results. A given word, the first, second, tenth, etc. as desired, is chosen on the first page of the dictionary and then the words having the same page place at predetermined intervals throughout the book. For ease in scoring it is common to so arrange the interval that the whole range will be covered by a list of 100 words, thus in a seven hundred page dictionary the top word on every seventh page was chosen. This list then constitutes a sort of cross section of the dictionary used and if the individual knows 50 of the 100 words it is fair statistical evidence that he knows approximately 50% of the words in that dictionary. There is of course a chance (very slight) that the top word on every seventh page will prove to be either very easy or very hard. A moment's consideration will reinforce the facts which have been demonstrated mathematically that this chance is very small. If, however, still greater accuracy is desired the proper procedure is to make up a second list in exactly similar manner, using a different starting point but the same interval and take as final the average of the individual's scores on the two tests. It seldom happens however that the two tests will differ in results by more than one or two points at the most.

On the writer's return from America he

The Missionary and His Message for Present-day Korea

L. T. NEWLAND.

(Evangelistic, Southern Presbyterian Mission, Kwangju)

FOR OVER FORTY YEARS the Gospel has been winning victories in Korea. In the little known Hermit Nation the Kingdom of God has won one of the greatest contests of the ages. Not since the time of the Apostles has so much been accomplished in so short a time, for the Koreans seemed ordained of God to become His chosen people of the twentieth century.

These four decades have been filled with stirring events; great oppositions and greater victories, strongholds stormed and taken and the setting up of a new power in this country that has so old and so glorious a history. Perhaps the successes of the Church of Christ were secured by the fact that all the workers in the Kingdom held the same motive, goal and passion. For there has been but one battle cry of the Church in Chosen—Christ for Korea and Korea for Christ!

Would that the best of this past were the order of today! But the rapid changes in the political and social life of Korea have reacted on the Church until at present there are on one side those who feel that an entirely new message must be brought to this people and on the other those who, in discouragement, feel that the golden days are past and see in the future only a bitter struggle before the warriors of Christ with the victory often uncertain.

It is foolish to refuse to recognize the new temper of the Korean people or to stubbornly under-estimate the radical changes that have taken place in their mental activities. Still it does not follow that the old Gospel is not sufficient for new Korea or that the missionary must change his whole aim in order to be sympathetic with the present problems of her young people. Evangelism either is or is not the work of the missionary today just as much as it ever was, and the Gospel must be sufficient

for present needs on the part of the people of Chosen or the missionary has no reason for being here.

Be that as it may, there are three questions concerning the evangelistic work that call for discussion at this particular time.

1. *Is the point of emphasis of our message shifting?*

All of us who have been on the field for a period of years feel that our task is primarily to make the Gospel a real glad news to the Koreans for the bringing of souls into vital union with the Source of all Life. Every department of the work has been bent towards one end—salvation through a crucified Saviour.

With this as the supreme message the preaching of the missionary has had a great deal to do with sin and salvation, and effort has been made to give the people a desire for a Saviour by awakening them to their desperate need of Him.

Today, however, a swelling cry is going up from young Christians, non-Christians, intellectuals, and even from some of the newer recruits to the missionary force, that the changes in the life of Korea demand a change of emphasis in the message of the missionary. Not that the spiritual content of the Gospel should be entirely submerged but that it should be secondary to a social, ethical, religious Gospel; which would first concern itself with the social, moral and civil problems of the young Koreans, and having remedied these, then, by means of these outer changes, bring about the spiritual reclamation of a truly new people.

All classes recognize a lack and seek a cure. But a large majority of these sick ones, especially those who are newly educated, insist on diagnosing their disease and prescribing their own remedy.

It is not necessary to enlarge on this point, for every newspaper is filled with discussions, all the magazines overflow with articles and the voices of numberless speakers blend on this one topic—Give us a social Gospel.

Past experience is not always a sure guide for the present and what has been need not always be, but this hard fact remains and stubbornly refuses to be gainsaid, there never has been a spiritual reformation brought about by changing the outward circumstances of a life, and spiritual fruitage comes, not from a plant that is sown in the life and then grows into the heart, but on the contrary fruit comes only from seed first sown in the heart and then grown up into the life.

It is true that the active missionary must take greater cognizance, of and enter sympathetically into, all the questions that agitate the minds of his day. But the one goal must be kept plainly in view, the emphasis must always be put in one place, viz., Christ and only Christ can make over the souls of Korea. Social, political, moral or any other change in their lives are wholly impotent to make souls live unless they are made wholly subservient to the Lord Jesus Christ.

2. *Is it necessary to lower the standards set for the Christians?*

The second question is a live one. The Church members in this land are finding out a lot of things about America and among other things they are discovering that more and harder requirements are demanded of Christians in Korea than in Christian (?) America. Worldly amusements, laxity of life, carelessness in obeying Church rules and many other things are tolerated in the American Church which are not allowed in the Korean.

Who is right? Of course pressure is being brought to bear to lower the standards in favor of a broader and more congenial Christianity. Room must be made for broadness of view as well as of conduct. The Church must widen her doors and for the emblem of authority substitute the olive branch of peace. Not the shepherd's crook separating

the flock as it seeks to enter but the lips of an Absalom which kiss indiscriminately all who seek the door. These are the desired changes in the standards of the Church we are told.

This demand really is a subtle temptation as old as the Church is herself, yea, as old as Satan. The promise is made of quick and wide success, if the compromising spirit is fostered and the straight and narrow road be changed to a broad, tree-lined boulevard with occasional dips down that lagging feet may be encouraged and tired spirits rested.

The glory of the Korean Church has been the quality of her membership. She has been strong because in the main she has been pure. The difficult way is often, yes, generally the surest way to success. It is not for the missionary to make a lot of rules for the Christian but his business is to interpret and apply the teachings of the Word on all subjects. The requirements for entrance are perfectly simple—encouragingly few—true faith in Jesus Christ as a Saviour and membership in the Kingdom of God by doing the will of the Father. The missionary has no authority to narrow or enlarge this standard. Christ has set it, and that is the all sufficient answer to those who ask for a change.

As for the Church being a sort of asylum for all who claim dissatisfaction with life as they find it, and claim to be reaching up after something better and finer, it should be a satisfactory answer to say that Christ does not promise any blessings on the tares because they were planted among the wheat, or any change in the edibility of the bad fish because they happened in the net with the good; neither do the goats gradually change to sheep just because they roam the hills together.

If the Church has set a higher standard for Christian living than Christ has then it is time to change. If Christ demanded an impossible form of life from his followers without first promising them the power to accomplish it, then Christ was wrong and some modern intellectual should arise and set us straight. But the fact that the Church in America or

England or Africa or any other place has fallen far behind her Lord is no reason why the Church in Korea should do the same.

Moreover that sleeping sickness that has so weakened the Church of Christ in other lands will be just as virulent and just as deadly in Korea if the tsetse-fly of compromise is allowed to bite at will.

3. *Shall the message be Christ or Christianity?*

There is however one important lesson that the missionary must learn, one radical change that will have to take place in the teaching, preaching and thinking of a great many of us. There is one just criticism that we must heed and deal with, viz., that the Western missionary must preach Christ and not Western Christianity. After all most of the opposition among the young intellectuals is against the Christianity we are preaching and not our Christ. He appeals to them, His claims arouse a sympathetic response in their hearts. But too often a missionary by his life, by his attitude towards the natives and by his message, is caricaturing Jesus.

Western Christianity has taken color from the many soils through which the Gospel has

flowed throughout the ages. As we know it is not even suited to America let alone Korea. There is no reason why an American Church should be transplanted to Korea or why the religious mind of an Oriental should be forced into the mould of an Occidental.

Christ should be allowed to make His own appeal, Korea should be encouraged to crown Him King in her own way. Let her bring her own gifts of thought and service without the missionary first changing them into Western coins. Let only Christ speak through our lives and empower our words. Let Him be the Gospel and not Western Christianity.

I believe if the missionary body of Korea can so understand the mind and heart of the Korean people and so love their Lord that they can truly interpret Him to their listeners, apart from the Western training we have all received, then He will so attract Korea that there will be no demand for another Gospel or attempts to force a spirit of compromise on the Church. When the missionary can preach and live only the matchless Christ then the Korean will love Him in His way as we do in ours.

Sketch of Life History

of Rev. Horace Grant Underwood, D. D., LL. D.

O. R. AVISON, M. D., LL. D.

President, Chosen Christian College.

HE WAS BORN in London July 19, 1859—son of John Underwood. One of his great grandfathers was Rev. Alexander Waugh of Scotland, who was one of the founders of a Union Missionary Society, established in 1795, composed of Episcopalians, Baptists, Congregationalists and Methodists which adopted as its "fundamental principle" the following statement, written by Dr. Waugh:—

"As the union of God's people of various denominations in carrying on this great work is a most desirable object, so to prevent, if possible, any cause of future discussion it is

declared to be a fundamental principle of this Missionary Society that our design is not to send Presbyterian, Congregational, Episcopalian or any other form of Church order and government, about which there may be a difference of opinion among serious persons, but the Glorious Gospel of the Blessed God to the heathen, and it shall be left to the minds of the persons whom God shall call into the fellowship of His Son from among them to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God."

Please note that this was in 1795, 131 years

ago. It is not surprising that the Underwood family has always been inclined to missionary work and that in due time Horace should choose that as his special field of endeavor. It is also not surprising that he should have been a foremost supporter of the principle of cooperation and of union.

At the age of ten years Horace was sent to a boarding school in France—a Roman Catholic School—where he learned not only the ordinary school lessons but a tolerance of the views of boys of other nationalities than his own.

In 1872, when Horace was nearly 13 years of age, the family left England to go to the U. S. A., where they united with the Dutch Reformed Church. His father seems to have destined him for the ministry, for all his studies were directed toward that end. During his boyhood he manifested much interest in evangelistic work, tract distribution, etc. In 1877 he entered New York University and, as his home was in New Durham, 7 miles away, he walked that distance twice every day, rising at 5 each morning, and so formed a habit of early rising which he maintained all through his life.

His father died in 1881 after having impressed on his sons the motto—"Laughs at impossibilities and cries 'it shall be done.'"

Horace graduated from the University in 1881 with the degree of B. A. and then entered the Theological Seminary of the Dutch Reformed Church in New Brunswick, N. J.

His three years in the Seminary were marked by hard study plus almost constant religious work in the town and vicinity. From his earliest years he had planned to be a foreign missionary and all his studies and evangelistic efforts were consistent with that ambition. He was not at that time financially in a position to meet all his needs and so found it necessary to earn money with which to pay his way and this he did by preaching on Sundays in vacant pulpits and sometimes in selling books, at which work he succeeded remarkably well. He graduated from the

Seminary in the spring of 1884 and at the same time received from his University the degree of M. A. and was ordained in November of the same year.

He had expected to go to India as a missionary but just then Korea was opened as a mission field and Mr. Underwood was led to seek appointment to this new field. He left America in December, 1884. On his arrival in Japan he was unable to get a boat to Korea until spring so he did not reach Chemulpo till April 1885.

He proceeded at once to study the language but on account of the lack of textbooks and teachers he found it uphill work and, in order to make it easier for others, as soon as he could after gaining some proficiency he put much effort into the production of improved books on the study of the Korean language. Very early he began the translation of parts of the New Testament. Very early also he established an orphanage and assisted Dr. Allen in hospital work and in training some Korean young men as helpers, giving some instruction in physics and chemistry as preliminary to medical studies.

On July 11, 1886, Mr. Underwood took part in the baptism of the first convert, Mr. No. In December, 1887, a Communion Service was held in his home with seven communicants. In 1887 he joined with others in the forming of a Committee of Bible Translators and the great work of Bible translation was begun at once. In 1888 he suggested the organization of the Korean Religious Tract Society which is now known as the Christian Literature Society. However, this did not become an accomplished fact until the spring of 1889.

In the fall of 1889 Mr. Underwood was married to Miss Lillias Horton, M. D. They had one child, a son, Horace Horton, now a Professor in the Chosen Christian College, holding the degree of Ph. D. and so now known as Dr. Underwood as his father was known before him.

In 1891 he with his family was compelled to return to America on account of his wife's

illness, but there his usual enthusiasm and zeal found vent in constant speaking tours and it was then he persuaded the Southern Presbyterian Church Executive Committee on Foreign Missions to undertake work in Korea, so that in August, 1892, a group of missionaries from that body sailed for this field.

In 1891 his University conferred on him the degree of D. D. During his stay in the U. S. A. he refused an offer of a partnership in his brother's business and also the pastorate of a large and wealthy church in Brooklyn, that he might return to his work in Korea, even though they offered to send several missionaries in his place.

In 1893 he returned to Korea where he compiled the first hymnbook in the Korean language, but it is impracticable to give in detail all the many things Dr. Underwood did in and for Korea. Suffice it to say that during the remaining 23 years of his life he worked unstintedly for the bringing in of the Kingdom of God by preaching, by itineration, by teaching, by publishing newspapers, by writing tracts and books, by publishing books, and by all and every means at his disposal. He founded the first churches in many parts of Xyung Keui Province, in all parts of Whang Hai Province, and in the far North of Korea. By encouraging the erection of a church building at Sorai by the people at their own expense, he established the principle of building churches and chapels by the people who were to use them, thus setting up a principle which has been of great value to the Church in Korea.

He was deeply interested in education, had much to do with the development and progress of the John D. Wells School for boys and, as is well known, was the founder of the Chosen Christian College. Today Korea is enjoying the fruits of his thinking and planning in the development of that which we believe is going to be the capstone of Chris-

tian education in Korea. He selected the college site and visualized the buildings and athletic field and in a large measure was able to rejoice in the prevision of practically all that we have or will have.

Being a pioneer missionary he was brought into the most intimate relations with the court and nobility. At one time he served as interpreter between the King and the Foreign Legations and during a period of great anxiety in the Court his Majesty ate no food except such as was prepared in Dr. Underwood's home and sent to the palace in a locked box. Later on His Majesty conferred on him the decoration of the 4th degree of Tai Keuk. In 1912 his Alma Mater conferred on him the well-earned degree of LL. D.

He died in the U. S. A. Oct. 12, 1916, leaving a widow and one son to further advance the work he had so thoroughly started and we are glad to have the son still with us in our College. Mrs. H. G. Underwood loyally supported her husband in all his arduous labors as well as carrying on abundant works of her own in itinerating, home visitation, Bible classes, medical attendance and translating and survived him five years.

We are greatly blessed in the continued interest in Chosen Christian College of Dr. Underwood's brother, Mr. John T. Underwood, who has given largely to its upbuilding and is still doing so. Up to this date he and his family have contributed more than \$300,000 towards our funds and since the organization of the Cooperating Board in New York he has been its efficient chairman. Without his help and advice the writer's recent campaign in America could not have been carried on. So today we are not only commemorating the life and work of Dr. H. G. Underwood but are also remembering with gratitude the work of his brother and looking forward to that of his son. We shall always hold in honor the name of Underwood.

A History of the Korean People

J. S. GALE, D. D.

Chapter XXXII

THE CONDUCT of Korea's women during these trying times might well arrest our attention, though, when we stop to think, the only women seen were the dancing-girl and the coolie. I read recently of the former, this: "One of the noticeable features of Korean life is the dancing-girl. You see her in the street dressed in all her fluff and feathers, coloured like a bird, in green, and pink, and yellow. She appears thus in all the colours of the rainbow, tipped with ermine edges; a picture for the eye to see, not often pretty in feature, from the Western point of view, but striking. She rides about in the best of rikshas with up-to-date pneumatic tires, and holds her head up like a queen. It might seem to a foreigner that a woman, who not only sells her gift of song, and her grace of foot, but her body as well, ought to hide her head; be seen only lurking about hidden corners, or dodging here and there in the twilight. But not so the *kisaing*, she is as blithe a bird as ever hopped; with never a shadow across her easy sitting conscience; happy in the role she is called upon to play, and feeling that she is a very important part of what the East calls Society. If we reckon up her ancestry according to the books and documents on hand, she is a thousand years old; and, probably, as far as ancestry is concerned, comes down from some of the best families of the day in which her fathers lived."

Many noble deeds are told of the dancing-girl. One, specially known, comes from Chin-joo in the far south. The Hideyoshi invasion had pushed forward its forces till, at last, Chin-joo fell. Nongai, a dancing-girl of the place, the most noted of her group, prepared as for her wedding day. She stood on a high cliff, just beneath Rock Point Pavilion, and awaited

the conquerors. One officer, struck by her beauty, wished to approach, but, seeing how near she stood to the place of danger, withdrew. Another, of more dauntless spirit, named Konishi, came forward. She smiled to greet him. As he put out his arms toward her, suddenly, like a mountain tiger, she sprang upon him, gripped him fast, and, with one bound, went over the cliff where they both perished together. The other girls, seeing this, flung themselves after her, and so passed the famous group of *kisaing* of Chinjoo. The spot is still marked today *Eui-rang-am* (義娘巖) *The Rock of Faithful Women*. Recorded beneath it is an inscription which runs: *Eternal as the ever flowing river, may the memory of her faithfulness never fade.*

One of Korea's commonest stories is that of the dancing-girl, telling how she rises from a place of obscurity, yes, of shame, by dint of faithfulness to become one of the first ladies of the land. In accord with this same spirit we find gentle women, too, ending their lives in the wild tides off Kangwha; or, hung by the neck to the rafter rather than suffer shame at the hands of the Manchoo. One of these was the wife of Yun Sun-ku (尹宣舉) who no sooner heard that the enemy had crossed to the island, than she slipped the noose she had on hand, and swung a lifeless body in her softly embroidered room. Likewise was it with the second daughter of Wulsa (月沙), told of in the last chapter. She, too, was found dead in the rafter-room, determined that her life should end rather than that her name should be befouled. Her mother-in-law, wife of the famous Minister, died at the same time, from distress of soul over the sights she saw. I find this written of her, "There was a wedding ceremony called in the home of one of the royal

The Chinjoo
Kisaing

Gentle Women
as Well

Wulsa's Good
Wife

princesses. Her son was to be married. The King commanded the wives of the ministers to be present. The ladies, delighted, came, dressed in their very best. It was a great occasion. For silks and costly gems the like had never been seen. Last of all there came in by the gateway a humble, two-man chair, from which an elderly matron stepped out, leaning on a staff. She was dressed in plainest garb, and yet made as though she would mount the steps up into the gorgeous assembly. The Princess, in charge, suddenly seeing this, pushed everything aside and hurried down to meet her. The guests looked with wonder at this plainish old woman, questioning who she could possibly be. But the Princess led her up, seated her in the highest place of honour, and treated her to the most exacting forms of ceremony. More mystified than ever were they to see that when the feast tables were brought in, one for each guest, the table of honour was placed before her. "Thanks very much," said she, "But I shall have to go as my old man and my two sons, who have been busy all day, will be home shortly and I really must see to their meals." Then it was that the assembled company recognised her as Kwun-si, the famous wife of Wulsa."

This is the period of which Macaulay writes in his *History of England*. Great men like

Hyo-jong's
Age

Walshingham and Burleigh were dead and gone, while a degenerate race of successors held their

place. Talent there was, but uprightness of soul very little to be seen. On his employment of the Duke of Marlborough a friend protested, saying to the Prince of Orange, something like this, "Don't you know, sir, that he is the biggest rascal that ever walked?" "I am quite aware of it," was the answer. "Then why use him?" "If," said King William, "I am to use only honest men, where in this fair land of England shall I find them?" Something of a similar flavour marked the closing days of the 17th Century in Korea. King Hyo-jong, who had been tried in the miseries of the Nam Han siege, and found

worthy, went as a willing hostage to Mukden to save the kingdom and his father's "face." There he bore, uncomplainingly, seven years of exile, and came back to rule his land from 1649 to 1659 A. D. He was a good scholar and wrote the classic style well. He also had a deep sense of religion. One of his noted mottoes was made of two phrases: one from Mencius, and one from the Book of Poetry. The first read *Tang-suk poon-eum* (當惜分陰) *Redeem every moment of your time*; and the second, *Tai-wul Sang-je* (對越上帝) *Live ever as in the presence of God*.

When Hyo-jong and his older brother were about to leave Peking for home, the Emperor asked them what they would like to take as a souvenir. The Crown Prince replied, "That beautiful inkstone, Sir, from which you write." "Good," said the Emperor, "You may have it." He then asked the second son, Hyo-jong, what he would like, and he modestly replied, "The gift of all my people who have been taken prisoners." They were released and sent home. But the King of Korea, on finding out about the gifts, said to the Crown Prince, "Did you have the face to ask for an inkstone in such a day as this?" With that he caught it up and flung it at his son's head. Had it struck, it would have ended his days forever; as it was, a few months later, the son died, probably of distress of soul, leaving the succession to his brother Hyo-jong who came to the kingdom in 1649.

Hyo-jong, again, died at forty years of age and his son Hyun-jong, eighteen, succeeded.

Hats, Coats
and Colors

The most noted event of his reign was a sharp controversy on the part of the Government over hats and dress colours. Koreans have ever worn white, as has been said before, but frequently orders were sent out to get them back into blue, blue being the colour of the east point of the compass, on which yard-arm Korea hung; white being the property of the West, where the unwashed, towse-headed Tibetan lives. Blue it must be, and for twenty years, in accord with the order, the officials

and *literati* dressed in blue; but, by and by, it fell back to white again, where it has remained as it is today. Hats too, came in for review. They had, since 1649, been getting narrower in the brim and lower in the crown, till, at last, in 1660, an emphatic order went forth; "hat crowns shall be nine inches high, with a diameter of six inches to sit on the head. The brim shall be nine inches all the way round," thus making the diameter of the whole hat twenty-four inches, or two feet. Very little space remained over when a scholar with a two-foot hat bowed his head to enter the door. Hats too, were never taken off on a call, but kept rigidly on, as a necessary mark of respect. Four gentlemen seated thus at a game of *paddok* or backgammon would occupy sixteen square feet of room space.

In 1674 King Hyun-jong died and his little son of thirteen came to the throne. He was to reign for forty-six years and to leave a considerable impress on the memory of his people. One historical note dated 1701, deserves mention. "It had been the custom

The Royal Physician

to exile medical officers who waited on royalty and failed to effect a cure. Sook-jong's queen fell ill and died. Her lingering complaint had outlasted two years, and, now that the end had come, the physician, Choi Sung-in, was arrested and the High Chief Justice and his associates were for sending him to the ends of the earth, adrift on the open sea, where he might die at his leisure. But the King remonstrated saying, "The Ancients held that life and death are wrapped up in mystery; and that the days of even common mortals are in the hands of God; how much more those who share in kingship? Why should we put the fault of death upon the physician? How foolish! You men are supposed to be scholars. How such an absurd conclusion could have been come at by you is more than I can comprehend." From this time on the royal physician drew a longer and freer breath.

These were the days of Peter the Great and

the rise of the Russian Bear. Peter, slaving like a coolie in the shipyards of England and Holland, would, in the eyes of the Korean, be the last man in the world to set up a kingdom that would stretch from the rising of Asia's sun to the setting thereof, but he did, and, gradually, swept into his comprehensive net the miscellaneous tribes of the unknown: Buriats, Khirgis, Kalmuks, Semoyads, until his long arm swung down and touched Korea, marking off all the Russias—a weird, mad empire that was to end two hundred years later in an unparalleled tragedy.

Russia's Peter the Great

A Modern Korean Girl

Korea and Russia have ever had a distant speaking acquaintance only. A Korean girl-baby, cast away in the snows of about the year 1875, was picked up by a Cossack guard and given to the Governor's wife, who trained her in all the knowledge of St. Petersburg, so that, when the storm broke in 1903 with Japan, she was governess to the little daughter of the Grand Duke Constantine. How she fared in the Great War is unknown.

In glancing over the literary records of this period nearing the close of the 17th Century, and the opening of the 18th, I stumble upon a family of very noted brothers surnamed Kim, who date their ancestry eighteen generations back, all carefully recorded, to a certain Kim Sun-pyung (金宣平) who lived and flourished in 918 and helped Wang-kun to the throne of Songdo. The family had ever been distinguished, so that, in 1706, the oldest brother Chang-jip was Prime Minister, and later, in 1712, was sent as envoy to the Imperial Court of Peking. He took with him as companion his fourth brother Chang-up—who recorded with great care his impressions along the way. They bore with them the yearly tribute and Mr. Kim gives among other long lists of goods these as specially to be presented to the Emperor:

Envoy and Tribute

200 rolls of white grass-cloth
100 rolls of red silk

- 100 rolls of green silk
- 1,000 rolls of white cotton cloth
- 2,800 rolls of bleached cotton cloth
- 2 grass mats with five-claw dragon pattern
- 20 grass mats in flower designs
- 100 deer skins
- 400 sable skins
- 300 gray rat skins
- 10 swords
- 2,000 rolls of large size white paper
- 3,000 rolls of small size white paper
- 70 bags of glutinous rice
- 20 bags of white rice

As we follow Mr. Kim along the dusty trail through Manchuria we hear him say, "All the way from Euijoo to Peking is a world of sand, and, from Yodong on, the carts and horses are without number. The dust they raise is a cloud in the sky, finer than the finest haze. On the slightest wind the whole air is blinded with it. Those coming cannot see those going, while, within the city limits, it is total obscurity. Even on days when there is no wind, by the mere passing of the wheels of the carts and hoofs of the horses, the air is impregnated with fine sand so that people's clothes and hats, faces and eyes, are covered thick. The whole appearance is changed so that you look like another order of beings. People cannot recognize each other. Though you attempt to wash it off your face and whiskers, it does not yield readily. Instead, it gets into the mouth, so that you can hear a gritting sound between the teeth. A basket may be wrapped in ten folds of paper; or a bottle have a double case over it, and yet, the sand finds its way in. It is a mystery that I cannot fathom. In markets and houses, where goods and chattels are displayed, people have whisks made of feathers and keep up a constant round of dusting. To fail to do so, would soon leave an inch of stive covering everything. Men water the streets of Peking in order to keep it down."

Kim tells of the wonderful sights of the Imperial Capital, and of how the great Kangheui went forth escorted by banner-bearers, horses and elephants. The Emperor Kangheui, it seems,

took a special interest in the books the Koreans had brought along. He asked most particularly for everything they had, and one secretary, being questioned, was indiscreet enough to say that Mr. Kim, brother of the Envoy, had kept a diary. "Just the thing," said the Emperor. When this word was brought, Mr. Kim was struck dumb, for he had referred all through his blessed diary to the Manchos as *Ho* (胡) barbarians. This would never do for the Emperor to see, so, at it he went, and wrote the night through, preparing a new barebones diary, that only "reached such and such a town, did so many miles, saw so and so, and slept" a very dry affair which evidently awakened no comment whatever.

Mr. Kim's visit to Peking is full of interest. The fact that he could write so well, and that the Classics were so familiar to him, gave him entrance everywhere. He was treated as a distinguished guest.

Shortly after their return home the state fell on evil days, called the *Sin-im Sa-wha* (辛壬土禍) Troubles of 1721, 1722. Sook-jong died and his son, Kyung-jong came to the throne, then thirty-eight years of age. He was defective in his physique, and this raised the question of posterity and the succession. It was proposed by one party that he abdicate in favour of his brother; at least appoint him Crown Prince. So great a disturbance was created over this that Mr. Kim Chang-jip, who had journeyed so successfully to Peking, and three of his companions, had to drink the hemlock draught and die. His faithful brother also, who wrote the diary, seeing his beloved chieftain perish, took his own life, and followed him, not to Peking now, but to the Eternal Shades.

I jot down one or two more notes of Mr. Kim the martyr to show you something of his mind:

"Peking 25th day. Weather fine.
Light wind. Very warm.

"After breakfast Kang Wi-yang brought in a man who was skilled in removing wax from

Peking in
1712 A. D.

Extracts from
the Peking Diary

the ears, and so I had him try mine. Truly he could go to the very depths; clear out everything, and never hurt you in the least. He had six or seven instruments, all of which were fitted to the shape of the ear, with hookspoons, etc., at the end. He had also a kind of reverse pinchers with which he made wide the opening so as to see. The other instruments I cannot describe fully. One was like a broom with a horn handle. This he used to clear the ear perfectly after the wax had been removed. He charged five *cash* each for every man's ears he cleared. He could barber well too, could clean the feet, and finger and toe-nails. All his various instruments he carried in a box that he strapped to his back. Thus was he ready for whatever he was called upon to do. He would put his box on the ground and have his patient sit upon it while he leaned forward and did the work. He did not seem in the least ashamed of his calling, though it surely was the most contemptible of all professions."

"Peking 4th day. Not cold.
Cloudy toward evening.

"Today a friend sent me a pot of narcissus flowers, a dozen or more stalks, all out in the richest bloom. These flowers are as large in the face as a peach blossom, the soft white petals being most delicate and beautiful to behold. I had bought a number of them before, but they had failed me and never bloomed. Now I see them at their best and am delighted."

Love of
Flowers

"Peking 19th day. Fine weather.
Fresh wind.

"The traffic on the main street was so congested with carts, horses, and passers-by that it was exceedingly difficult to push one's way along. One of our horse-attendants, who had his animal loaded with water buckets, was not paying strict attention as he walked along, and his horse kicked over a vender's hot-food-

stand. The Chinaman gathered up his dishes and wares, but said not a single word. I was so chagrined that I wanted to give the groom a blow with my stick, but the Chinese on each side stopped me, and would not let me do it."

These were the days of the South Sea Bubble when the whole world of London went wild in the hope of getting rich out of nothing. In the end they were overwhelmed with loss in-

World-wide
Troubles

expressible, poverty, misery, suicide. About the same time Alexander Selkirk, the original of Robinson Crusoe, equally wretched, found himself sitting alone on the deserted island of Juan Fernandez, listening by day "to the bleating of the shoals of seals along the shore" and by night to the wild "howlings and whistlings of the spirits in the air." In spite of an occasional political set-to, which ended in a Socratic drink of hemlock, Korea seems to have been as peaceful and comfortable a part of the earth as any there was. America was fighting the Red Indians; France was all of a turmoil over the Spanish Succession; Spain was down and out. Two doughty chieftains of the north, Peter the Great of Russia, and Charles XII of Sweden, were at it hammer and tongs. What a mass of tumult, during all of which time a young Korean prince of the Royal Family seeing the troubled world looked on. He was seventeen when he saw the Kims die. Like St. Benedict, he hastened away to escape the evil, and withdrew to a quiet retreat of the Buddha.

A Royal Priest He finally became a great priest called *Sul-pa* whose memorial stone stands today in the far south, in the county of Chung-up. In the quiet of the Yung-wun Temple of the Diamond Mountains, he learned the Sacred Books off by heart, saying, a thousand times a day to each bead of his rosary, "*Nam-moo a-mi-ta-bool, Nam-moo a-mi-ta-bool*" I put my trust in Buddha, I put my trust in Buddha. Thus he passed on peacefully to the Great Beyond in the very year when Louis XVI, king of France, endeavouring to escape from his unhappy country, was captured at Varennes and brought back to die. Louis and Snowy Hill (*Sul-pa*) were both royal princes. How blessed the one, how miserable the other!

Station Brevities

Chairyung

Often women are profoundly ignorant of their names but an itinerator found one who declared that she had none at all. "My uncles, father, husband and sons are all dead so how could I have a name?"

Our newest missionary, just out from America a few months, spent a week in the country holding a class which was attended by nearly a hundred women; girls and babies not counted.

Fusanchin

Readers of the KOREA MISSION FIELD who recall the severe storm in Sept., 1925, when a church in the Mil-yang district was completely carried away and eleven lives were lost, will rejoice to hear that a new church on higher ground has been built and was officially opened in December. A brief account of the missionary in charge, and the remark that £50 would build a new church, led to an Australian country church giving that amount.

Haiju

As a direct result of an emergency operation we performed in the country, the whole country side has taken on fresh interest in the Gospel message and two villages have petitioned for churches.

During the absence of our hospital evangelist, five of the native pastors, awake to the great opportunities for evangelistic work in the Mission hospital, have volunteered to take turn about that the evangelistic side of our medical work might not suffer.

Kangkei

Our Woman's Bible Institute opened with twenty-three eager, young women but now there are but twenty-one in attendance. One morning I received a letter from one of the women asking permission to stay at home for a while. The Lord had sent her a precious son. It was a new situation but there was nothing to do but to assent. Two mornings later another letter was handed me, and behold, the Lord had blessed another student with a son. She asked me to please pardon her enforced absence for two weeks, during which time she would study and if allowed to come back at the end of that time would finish and take her examination with the rest. In the face of such zeal what could one do but consent?

Kwangju

Eighty lepers are on the new leper site working on the plant. As soon as the cold passes we will begin to pour concrete for the houses. Leper statistics for the year are, total 684; entered colony 194; discharged 123; received prizes for reciting Scripture 387.

Pyengyang

The New Jersey Central Bible School for Women, of the M. E. Mission (Miss H. P. Robbins, principal), was entirely destroyed by fire in February. A loss of ¥ 30,000 is thus incurred towards which it is earnestly hoped that the gifts of friends will soon be forthcoming.

The Methodist Girls' School closed the term with a Christmas Tree and a handkerchief shower from America which nearly snowed the school under. But besides the fun of receiving, the girls had the greater joy of sending \$ 45 to a girls' school in Manchuria, \$20 to the leper work in Kwangju, and distributing nearly 100 garments which they made to needy poor whom they had discovered.

Seoul

An unusually fruitful series of evangelistic services were held at the Methodist Seminary. Mr. Cynn Suk Kyu addressed the students, giving them his personal experiences in the knowledge of God, and in spiritual growth. The students were unanimous in their appreciation.

On December 24 students and one teacher from the Presbyterian Boys' School united with the Church on confession of faith. These young men represented every class in the school, six of them being in the graduating class.

Dr. Ludlow of Severance Hospital reports:—"When I look back 15 years to conditions upon my arrival in Korea and then think of the progress made in such a comparatively short time, realizing that we now have Koreans who can take their place with the first class surgeons of America and other countries, it gives me the greatest thrill of my career as a missionary."

Pai-Wha, the Southern Methodist Girls' School, has now entered upon their beautiful new building which was completed shortly after Christmas.

John D. Wells Presbyterian Boys' School, will graduate 47 students this month, the largest graduating class in the history of the School.

Songdo

Yi Yun Hui, a graduate of Holston Institute, Songdo, has recently achieved fame for herself and for her Alma Mater. She and her husband, a successful merchant, have lived in America for some years. They were friends of President Wilson and Yun Hui, to show her appreciation of this great man, embroidered his picture. It was exquisitely done and now hangs in the White House among the other pictures of the Presidents. It has inscribed upon it the name of the embroiderer, also the names of her country and school.

Daily Vacation Bible Schools in 1926

J. G. HOLDCROFT, D. D.

(Secretary, Korea Sunday School Association, Seoul)

IN 1926 Vacation Bible School work in Korea was fostered by an Executive Committee, which prepared text books and general plans and sought to advertise the schools and urge their importance upon the Church. This committee consisted of ten members representing the Korea Sunday School Association and the International and the World's Associations of Daily Vacation Bible Schools. All the work was done in complete harmony. With what amount of effectiveness it was conducted may be judged somewhat by the report given below.

The first work of the year, and in some respects the most difficult, was the preparation of text-books. Three new ones were prepared and published by the Executive Committee, and two others prepared and published by the Korea Sunday School Association were used. Also with the D. V. B. S. books published in former years, and with other suitable ones which were found already in print, it was found that Korea had a list of eighteen books covering in part at least almost every phase of the work.

The report for 1926 and for each year from the beginning is as follows:

Year	Schools	Teachers	Pupils
1922	1	5	100
1923	46	154	3,000
1924	96	790	11,000
1925	259	1,948	24,637
1926	292	2,147	27,742

The actual work this year shows a small increase over 1925. However it seems apparent that a large number of schools have not reported at all, as for instance the General Secretary of one of the provincial Sunday School Associations has told the writer that there were at least ninety vacation schools in that province although only sixty-eight sent in reports. If this proportion of schools not

reporting also holds good in other provinces there must have been about one-third more schools in operation than reported.

The fact that 28,000 children were gathered together and taught for approximately four weeks during the summer means much in the mass. It means much to children from Christian homes, and probably much more to those from non-Christian homes. How many of these latter there were we are not altogether sure, but in one province out of 3,000 pupils 1,800 were reported as having come from non-Christian homes. All of these heard the Gospel for practically the first time in their lives. As always, everywhere, the Gospel bore fruit in their lives and in other lives.

In one place in South Pyongan Province a little girl came to the Vacation School and there learned something of Christ. Every morning at home, however, she continued to see her father prostrate himself before the family ancestral tablets. One day she asked, "Father, why do you bow down before that old box? What help can it give you?" When the father thought it over he could find no good reason to give to his little daughter, with the result that he discontinued such worship and came with his family to the church to find out something more about what his daughter has learned.

In a place near Taiku there were a number of young men socialists who thought they were very much opposed to Christianity. When a Vacation School was begun in their town they at first thought it was but another of the 'pernicious' activities of the Christians. However some of them came to see for themselves what was being done. The fact that anybody should care for neglected, untaught children so impressed them that, as one of them afterward reported, they came to the conclusion that Christianity was something

very different from what they had supposed it to be, and so they forth-with took up a collection which amounted to seventy yen. This they presented to the church they had thought they hated, with the request that it be used in any way the church saw fit. Out of this fund three volunteer teachers were paid a little for their services, the school fees of thirty poor children were paid for the autumn term of school and by the last report there was still a small sum left unexpended.

In some places the work is being continued through the year by means of Sunday Schools. For instance in one place a fund was raised and a building rented for use on Sundays as a Sunday School. In another place a building was bought for use as a Sunday School and as a preaching point. These schools are run by young men from the local Y. M. C. A.'s.

One interesting fact is that prizes were offered for Scripture memorization this summer. Forty-six whole Bibles, seventy Old Testaments and two hundred and seventy-

four New Testaments were won, a total of 390 volumes. Not all of these were won by D. V. B. S. pupils although by far the greater part were.

This year, as before, efforts were made to have the children contribute something for distinctly missionary purposes. While not much has come in, nevertheless Yen 36.45 is in hand, which means that a great many children had a share in this for nearly all would have been contributed in one sen gifts. This will be a gift from Korea's children to those of other lands.

As the year's work was drawing to a close the suggestion came from one of the workers that in Korea the Vacation School might be more useful in the winter than in the summer because many of the day schools have longer vacations in the winter. This is a suggestion that has large possibilities in it for the further development of Vacation Bible Schools in Korea.

The Wonsan Beach Association

W. A. NOBLE, PH. D. Chairman.

SOME ONE REMARKED that the soil on certain sections of the Wonsan Beach is very productive, as many of the older houses are growing rapidly. It is true that we have had no season when so many houses have been enlarged and so many changes made. Five new houses also were erected on the Beach last summer.

Nine hundred and seventy yards of road have been repaired and over 550 yards of new roads covered. We have entered the second stage of road repair and construction. The roads will need very little clay in the future, but will have to be treated as are government roads, where they are protected against the heavy traffic of carts and automobiles. This has been done this year by spreading stones over 320 yards of road. It seems to me that, with the exception of new sections,

it will not only work for better roads but will be much cheaper to rely upon stone facing for all our roads in the future.

Over 500 yards of new ditching have been dug in the swamp land on the western part of the Beach property. All our previous plans for draining this swamp were discarded and a channel 12 feet wide has been cut through the center from a point almost directly back of Dr. Mansfield's cottage to the river and the stream on the west side has been turned into the channel. The result has been very gratifying. Two days after the last heavy rain one could walk over what had once been our swamp without splashing through water. The poor mosquito has no chance for his life in this section any more. The most difficult of all our Beach problems seems now to have been solved.

In some respects there is no summer resort in the East that offers so many natural advantages. We have the sea, with no better beach in the world. The river makes a safe and delightful anchorage at all times. It has become a busy scene with its many pleasure boats dotting its surface. The low land channel just created will make an excellent canal for boating and ideal for canoeing. A rustic bridge should be built connecting the woods on both sides and these woods should be kept in the hands of the Association for park purposes.

The soil is so rich in this low strip of land that we may expect a luxurious growth of all kinds of trees, shrubs and plants. We should plant on the banks of the canal choice varieties of trees and shrubs, and attractive flowers such as will bloom during the months of July and August. There is no reason why this should not be made a veritable Garden of Eden. Rustic seats should be placed among the trees and also the various paraphernalia for the recreation of adult and child. It would be easy, without much expense, to install at suitable points, fountains of spraying water. When we bought this swamp we did not want it, but it can now be made into one of the chief delights of Wonsan Beach.

Permit me to quote two paragraphs from my report of last year, "We have not laid tribute to the riches of this part of our possessions. Our summers should have classes in nature studies.

These low-lands are swarming with aquatic life worthy of study. We have a great variety of water birds connected with the river, canal and sea. Should you sit out by the canal for a short time, remaining perfectly quiet, you would be surprised at the bird life coming out to greet you. Among them is the weird mud-hen. Some-one able to do so should take classes in this delightful field of study. It seems to me that we ought also to build bird houses to encourage a greater bird life on these grounds. The water beetle and other multitudinous insect life, so apt to be

ignored or despised, would bring to our young people a world of delightful study did some-one lead them in hours of such research work. Why not ask some one among us who is versed in piscatology to hold classes in the study of fish caught off this coast. It would be of real interest to those going to the market for the green-back tunny to know that the cousin of this fish, living in warmer waters and a member of the mackerel family often weighs more than 1,000 pounds—so large that a pleasure boat on our river could not hold one—or that the dog-fish brought in by the fishermen's net is a small brother to the shark.

The flora of this section offers a splendid opportunity for the study of botany. I paused, on a walk across the sands a few days ago, to note the flowers at my feet. In a space two feet square were seven varieties of plants. Four of them bore flowers and three among them were in full bloom. While I do not think that the summer time at the sea-shore should be one of toil, yet a certain amount of time given to such study by our young people would be a rare pleasure and add to their permanent life equipment."

Unexpectedly the wish to organize for study in these subjects has been gratified. Biological research has been conducted on the Beach throughout the season by Alden E. Noble, professor in the Chosen Christian College, a graduate student and teacher in Ohio State University. Those interested in that study had a rare privilege in associating with him last season. His lecture in the auditorium on "The Ocean and Life" was of the deepest interest. This is a challenge to the Beach Association to take full advantage of his research work next season.

When the many Wonsan Beach advantages are made known to people living in China and in Japan they will seek the Wonsan Beach for their summer resorts in increasing numbers. Briefly stated they are, fresh water in all homes, surf bathing, boating, fishing, the river, the canal, base-ball diamond, tennis,

THE WONSAN BEACH ASSOCIATION

golf privileges and other sports, play-grounds with suitable apparatus for games for the children, entertainments, lectures and Bible conferences. The Diamond mountains near at hand, with a railway in prospect leading from Wonsan to this marvelous scenery, splendid facilities for transportation, and ready protection from the Government for our property ownership.

I have recently learned of travelers who are leaving America for a world trip and are attracted to Korea mainly because of the Diamond mountains. The time is not distant when we may choose from such travelers those who will contribute in the way of lectures and music to the profit of our Beach. It would be wise for us at this time to reaffirm our policy of development and consistently carry on till our program is fully realized.

In a recent magazine article intitled, "England's Cliffs Saved by a Desert Plant," a plant from South Africa is described, called Mesembryanthemum. It is a native of almost rainless regions. It has been taken to England, planted on the cliffs overlooking the sea, where the cliffs have been subject to disastrous erosions. A few sprigs planted in sand will cover several yards in a single season and will form a thick carpet of beautiful green. It will grow down close to the water and is not injured by salt spray. Thus England's cliffs are being saved.

May we not appoint a committee to-day to investigate and if, after necessary correspondence with London, the mesembryanthemum gives evidence of meeting our needs, take steps for its importation. We might be able to carpet our sands with this beautiful, flowering plant.

During the summer of 1925 a plan was adopted to enlarge our Auditorium, elevate the whole building and place a story beneath for the purposes of a library, dental office, dispensary, post office, Sunday School-rooms and children's play-room. At our last Annual Meeting Dr. J. L. Boots offered to do what he could to collect funds, while on furlough, for

this plan. While we do not know what he has really achieved, we do know that he has not been unmindful of his promise. The cost of the building was estimated at ₩ 3,500.00. The scheme adopted by the Association to raise ₩ 1,500.00 to supplement the work of Dr. Boots will, no doubt, bring our plans to a successful termination. It will be a delight to the people of Wonsan Beach to return next season to make use of these many improvements.

We have to congratulate ourselves on the splendid gift of Mr. W. W. Taylor of 300 books. This, with last year's collection, will total over 400 books for the Wonsan Beach Library.

Time will permit of only a brief mention of some of our other advantages. It is often said that we have a better market than has Seoul. The bakery and the dairy are popular institutions. With doctors always on hand ready to render needed service, a dental office, mail service twice a day, a mail box installed by the government postal service, a telephone service within a few moments walk of the Beach, an automobile service always at command,—a hospital within a few moments drive and an abundant supply of ice, leaves little to be desired.

Of the many achievements of the Wonsan Beach Association, one stands out supreme. It is quite impossible to expect a community of this size to vote unanimously on matters that involve a large expenditure of money, yet without claiming to have achieved the unique we have achieved the unexpected, for during the twelve years of our history, our records show that every decision of our Community involving the use of large sums of money has carried a unanimous vote by those participating in the meetings.

I would like to make a plea to retain the simple life of Wonsan Beach. Fewer people are willing to go bare-footed or to eat off cracked china that they did five years ago. The more simple our life the more we mean to each other. The type of building on the

Beach has greatly advanced. I think we should keep in mind that better than more pretentious houses are people and family relationships. I think the writer of "Main Street" wholly missed the charm and blessings of mutual sympathy that comes to a community like ours where every one may be interested in the affairs of every one else.

Permitting me to moralize a bit, I would add

that we are not here to secure or maintain our rights. We are here not only to secure all the good possible out of the Beach privileges, but also definitely and distinctly to surrender our rights for the good of others. That doctrine is neither Fundamentalism or Modernism, but just the Christian spirit we should maintain on the Wonsan Beach.

Notes and Personals

Methodist Mission, South

Returned from furlough

Dr. and Mrs. R. A. Hardie, Seoul.

Methodist Mission, North

Returned from furlough

Dr. and Mrs. J. V. Lacy and children, Seoul.

Birth

On February 18, at Haiju, to Dr. Sherwood and Dr. Marian B. Hall, a son, William James.

Australian Presbyterian Mission

Birth

On February 8, at Chinju, to Rev. and Mrs. M. Trudinger, a daughter, Lyndal Mary.

Returned from furlough

Rev. and Mrs. G. A. Wright, Chinju.

Presbyterian Mission, North

Returned from furlough

Miss A. M. Butts, Pyeng Yang.

Births

To Rev. and Mrs. H. H. Henderson, Taiku, a daughter.

To Rev. and Mrs. C. L. Phillips, Pyeng Yang, a daughter.

To Rev. and Mrs. H. W. Lampe, Syen Chun, a daughter, Mary Laurance.

This is the first instance of an eighth child being born into a missionary family in Korea. Congratulations!

Presbyterian Mission, South

Returned from furlough

Rev. W. M. Clark, D. D., Miss Bessie Clark and two children.

The Committee appointed by the Federal Council for work among students in Non-Mission schools would be grateful for the names of students coming from other places to Seoul, especially those coming for the first time this spring. Please send names of such students with their Seoul addresses and name of school to Mrs. W. J. Anderson, Mrs. J. D. VanBuskirk, or Miss Hortense Tinsley.

Miss Anna W. Pierson, daughter of Dr. Arthur T. Pierson, in whose memory the Pierson Memorial Bible Institute in Seoul was erected, spent several days in Korea on her way to New Guinea, where she plans to engage in missionary work.

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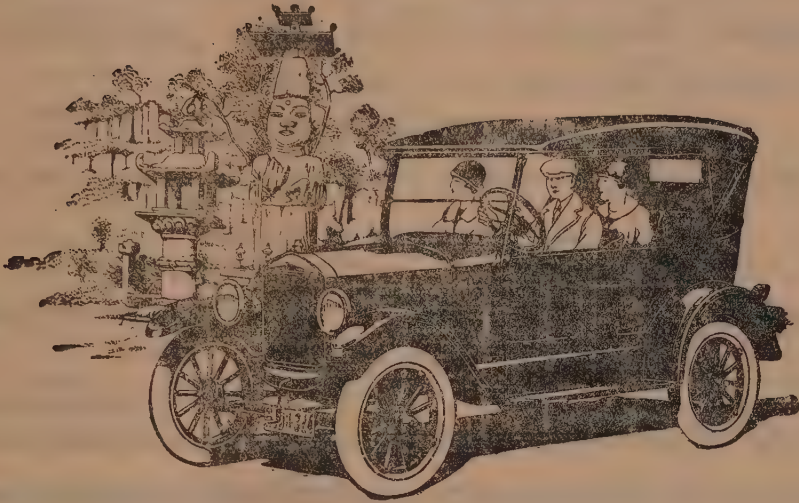
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*Extract from F. M. Brockman's article
"Projected Policy for Rural Work."*

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